

Surah 18 Surah Kahaf

THE CAVE

The Surah is called *Surah Kahaf* because it contains the detailed incident of the people of the *Kahaf* (cave).

THE LINK BETWEEN SURAH KAHAF AND THE PRECEDING SURAHS

It has been mentioned in the discussion of *Surah Faatiha* that in terms of subject matter, the entire Qur'aan can be divided into four parts, each one beginning with the words "Al'hamdu Lillaah" ("All praises are for Allaah").

The first part begins with *Surah Faatiha* (Surah 1) and terminates at the end of *Surah Maa'idah* (Surah 5). This part primarily discusses the fact that Allaah is the Creator of everything. The second part commences with *Surah An'aam* (Surah 6) and ends with the conclusion of *Surah Bani Israa'eel* (Surah 17). The focal issue discussed in this part is that fact that, after creating creation, Allaah nurtures, sustains and tends to the needs of all His creation, gradually perfecting their characteristics and development. None other is capable of this feat.

Surah Kahaf begins the third part of the Qur'aan. This part focuses on the authoritative power of Allaah, emphasising that He is the Master and Controller of everything. Everything happens by His decree and He has not vested this power on any other being. Everything proceeds from Him and all will return to Him.

A SUMMARY OF THE SURAH

To ascertain whether Rasulullaah ﷺ was a true *Nabi*, the *Kuffaar* posed three questions to him. The three questions were:

1. What happened to the youngsters that went missing in times bygone (referring to the people of the cave)? This question is answered from verse 9 to verse 26 of *Surah Kahaf*.
2. Tell us about the person in bygone times who travelled to the east and the west (referring to Dhul Qarnayn)? This question is answered from verse 83 to verse 98 of *Surah Kahaf*.
3. What is the reality of the soul? This question is answered in verse 85 of *Surah Bani Israa'eel*.

The detailed story of Moosa ﷺ and Khidr is also mentioned in this *Surah*, highlighting the fact that only Allaah has knowledge of the unseen and that only He is in control of affairs in the universe. The story is mentioned from verse 60 to verse 82 of the *Surah*.

سُورَةُ الْكَافِرَاتِ مَكِّيَّةٌ مِائَتٌ وَعَشْرٌ آيَاتٍ وَابْنُ كُؤَيْبٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, The Most Compassionate, The Most Merciful.

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝

1. All praise belong to Allaah, Who has revealed the Book (the Qur'aan) to His slave (Muhammad ﷺ) and has not placed any miss guidance (error, inconsistencies) in it.

قِيَمًا لِّيُنْذِرَ بَأْسًا شَدِيدًا لِّمَنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝

2. He has made the Book clear (accurate in every way, does not contain any confusion in words or meaning; is neither excessive nor deficient in any way; it confirms all the previous scriptures; it sees to the welfare of man and guides him towards everything that will correct and improve his existence) so as to warn (the Kuffaar) of a severe punishment and to convey good news to the Mu'mineen who do good works that they shall have an excellent reward (Jannah)...

مُكِنِّينَ فِيهِ أَبَدًا ۝

3. ...in which (Jannah) they will live forever.

وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۝

4. And (Allaah has made the Qur'aan upright) so that it may warn those who say that Allaah has taken a child (warn them about the disastrous consequences of their beliefs that awaits them in the Aakhirah).

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ۝

5. Neither they, nor their forefathers (whom they claim to follow in faith) have any knowledge (and therefore say that Allaah has children). Grave is the statement that emerges from their mouths (because it will lead them to Jahannam) They speak only lies. (for they ignore reason and wisdom).

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ۝

6. It should not be that you (O Muhammad ﷺ) destroy yourself in grief (sorrow) after them (after their rejection) because they do not believe in this communication (Qur'aan). (It is not in your hands to ensure that they believe.)

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۖ

7. Verily We have placed everything on earth as an adornment to test which of them (after seeing all these beautiful things) will carry out the best actions (instead of hankering after the things of the world).

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ۝

8. (However appealing these things appear, they will all come to an end when) We shall certainly turn everything on earth into an open plain (on the Day of Qiyaamah).

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ۙ

9. Do you think that the people of the cave and the Raqeeem were wonders from Our Aayaat? (According to some commentators, the word "Raqeeem" refers to a stone tablet on which the incident of the people of the cave was inscribed together with their names. According to others, it was the name of their dog, while others say that it was the name of the place where they lived.)

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ۝

10. (Remember the time) When the youths (fearing that the king would kill them for believing in Allaah,) took refuge in the cave saying, "O our Rabb! Bestow on us (special) mercy from Yourself and make (it) easy for us (to find) a suitable solution to our plight."

فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ۝

11. So We cast a veil on their ears for many years in the cave (so that they heard nothing at all while they slept in the cave).

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا ۝

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12. Thereafter (after 309 years) We raised them (from their sleep) so that We may know which of the two groups will be able to specify (remember) correctly for how long they had remained (asleep in the cave). (When they awoke, some of them said that they had slept for a day or a part of a day while others said that Allaah knew best how long they remained asleep. It was the second group that held the correct opinion.)

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَرَدُّنَاهُمْ وَهَدَىٰ ۝

13. We narrate to you their story in perfect truth. They were a few youths who believed in their Rabb (during a time when others worshipped idols) and We increased them in guidance (strengthened their Imaan and understanding).

وَرَبَّنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ لَن نَّدْعُوْا مِنْ دُوْنِهٖ اِلٰهًا لَّقَدْ قُلْنَا
اِذَا شَطَطًا ۝۱۴

14. We strengthened their hearts (their Imaan and resolve) when they stood up (before the kaafir king) and said, “Our Rabb is the Rabb of the heavens and the earth. We will never accept another as Ilaah besides Him, for then we will have definitely uttered sheer transgression (blasphemy and words devoid of reason).”

هٰؤُلَاءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖ اِلٰهَةً لَّوْلَا يَاتُوْنَ عَلَيْهِمْ سُلٰطٰنٌ يَّبِيْنٌ فَمِنْ اَظْلَمُ مِمَّنْ افْتَرٰى عَلَى
اللّٰهِ كَذِبًا ۝۱۵

15. “These are our people who have taken others as Aaliha (objects of worship) besides Him (Allaah). Why do they not present a clear proof for it (to prove that their gods deserve to be worshipped) ? Who can be more unjust (sinful) than he who invents a lie against Allaah (by saying that others besides Him deserve to be worshipped)?”

وَإِذْ اَعَزَّلْنٰهُمْ وَمَا يَعْبُدُوْنَ اِلَّا اللّٰهَ فَاَوَّٰاۤ اِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَّحْمَتِهٖ وَيَهَيِّۡ لَكُمْ مِّنْ
اَمْرِكُمْ مَّرْفَقًا ۝۱۶

16. (However, when they realised that they had to leave their town to escape persecution, they said to each other,) “When you have separated yourselves (moved away) from them (the people of the town) and what (idols) they worship besides Allaah, then seek refuge in the cave. (Do not worry about what you will live on) May your Rabb shower His mercy upon you and make your objectives easy to reach.” (When they reached the cave, Allaah made all of them sleep for 309 years.)

وَتَرٰى الشَّمْسَ اِذَا طَلَعَتْ تَرُوْعَن كَهْفِهِمْ ذَاتَ الْيَمِيْنِ وَاِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ
فِيْ فُجُوْۤهٍ مِّنْهُ ذٰلِكَ مِنْ اٰیٰتِ اللّٰهِ مَن يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ وَمَن يُضِلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا ۝۱۷

17. (If you had seen their cave) You will see that (the situation of the cave was such that) when the sun rose, it would pass by their cave on the right and, when it would set, it would pass by on the left, while they were in a spacious (inner) portion of the cave. (in this manner, their bodies did not receive direct sunlight which would have disturbed them.) These are from Allaah's Aayaat. The person whom Allaah guides (grants understanding) is rightly guided (because only Allaah can guide a person). As for him whom Allaah (because of His great wisdom) sends astray, you shall not find for him any guiding friend.

وَتَحْسَبُهُمْ اَيَّاقًا وَهُمْ رُقُوْدٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِيْنِ وَذَاتَ الشِّمَالِ وَكُلُّهُمْ بَاسِطٌ زُرْعِيْهِ

بِالْوَصِيدِ لَوَاطَلَعَتْ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمْلَمْتُ مِنْهُمْ رُعْبًا ۝

18. (Had you seen them,) You would have thought that they were awake though they were asleep. (Allaah made them appear as if they were awake. Had they appeared to be asleep, passers-by would have taken advantage of their helpless situation and harm them in some way). And (so that their bodies would not decompose or become stiff,) We used to turn them over on their right and left sides, while their dog stretched out his paws (and lay) at the threshold (at the entrance of the cave to protect them). If you were to observe them closely, you would surely have turned away and fled from them, and you would have been filled with awe (terror because the scene was a frightening one. Allaah made it appear frightening to discourage anyone from disturbing them).

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَيْثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا مَا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ۝

19. (As they slept soundly) In this manner, We woke them up so that they could question each other. One of them said, "How long have you remained (asleep in the cave)?" They replied, "We remained here for a day or a part of a day. (They said this because they had fallen asleep in the morning and had woken up in the evening 309 years later) Others said, "Your Rabb knows best how long you stayed. Send someone to the town with this silver (coins). Let him then see which food is purest (not dedicated to idols) so that he can bring you some provisions from there. However, he should be subtle (couthous) in his approach and never inform anyone about you (because the people would then learn about our whereabouts and persecute us further.)

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ۝

20. Surely, if they (the people of the town) become aware of your presence, they will certainly stone you or (force you to) return you to their religion (idol-worship), after which you shall never again be successful. (When the person went with the money to the town, the people were astonished to see him dressed in such ancient clothing and to see the ancient coins he carried. By then all the people of the town as well as the king were Mu'mineen and when they learnt the story from the person, they were pleased to know that they were the same people who had disappeared so many centuries ago. The story was a great lesson for these people.)

وَكَذَلِكَ أَخْضَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا مَرْبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ۝

21. In this manner (as We had awoken them,) We made them (their story) known (to people) so that the people might know that Allaah's promise (of resurrection) is true and that there is no

نصف القرآن باعتبار عدد الحروف والآية بعد الآية
من النصف الأول والآخر الثاني من النصف الأخير

doubt about (the coming of) **Qiyaamah** (because Allaah can raise all of creation in body and soul just as He had raised these men). (Remember the time) **When** (the people of the cave passed away after a short while and) **the people** (of the town) **disputed about** (what to do to remember) **them** and said, “**Build a structure over them** (seal the cave to be a grave for them). (In reply to another dispute that arose about the people of the cave, the people said) **Their Rabb knows them best** (it is therefore futile to argue about them).” (When another dispute arose about what sort of structure to build at the entrance of the cave,) **Those who proved dominant in their affairs said**, “**We shall definitely build a Masjid over them** (so that people may always know that the people of the cave worshipped Allaah. In this manner, people will not succumb to worshipping the people of the cave).”

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ جَمًّا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَنَامَ مِنْهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا لَعَلَّهُمْ إِلَّا قَلِيلٌ ۖ فَلَا تَمَارِقِيهِمْ إِلَّا مِرَاءَ ظَاهِرٍ وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ۖ

22. Some people said, “They (the men in the cave) were three, their dog being the fourth.” Others said, “They were five, their dog being the sixth.” They are merely guessing. Others say, “They were seven and their dog was the eighth.” Say, “My Rabb knows best what their number was and (besides Allaah) only a few people know them (only a few know precisely how many people they were. Hadhrat Abdullaah bin Abbaas رضي الله عنه has mentioned that he is of those few who know the correct number. He then said that they were seven and their dog was the eighth). So do not fall into debate regarding them (because it makes no difference to your Imaan), except for superficial discussion (if someone asks about them, merely tell them what the Qur'aan says without involving yourself in deep discussion that may cause disputes to arise). And do not even ask anyone about them (because the lesson drawn from the incident is clear. You need not know more because this will distract you from the lesson and dilute your energies).”

وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۚ

23. Never (ever) say about (doing) anything, “I will certainly do so tomorrow”

إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَاذْكُرْ رَبَّكَ إِذَا أَنْسَيْتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا ارْتِدَاءً ۚ

24. ...unless you add, “Inshaa Allaah” (“By Allaah's will”. You should therefore say, “I will do this tomorrow Inshaa Allaah.”). Remember your Rabb when you forget (to remember Him. You should therefore add “Inshaa Allaah” as soon as you remember to do so) and (O Muhammad ﷺ) say, “I have the hope that my Rabb will guide me to that (revelation and miracles) which leads (people) closer to it (closer to believing that I am Allaah's Rasool).” (Therefore, Allaah revealed to Rasulullaah ﷺ the stories even more astonishing than that of the people of the cave and about people who lived long before them. These stories are such that Rasulullaah ﷺ would never have known about them without divine revelation, proving that he was Allaah's Rasool. In addition to this, Allaah also made Rasulullaah ﷺ perform many miracles, the greatest of which is the Qur'aan. These amply prove that he is Allaah's Rasool.)

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَارْدًا دُونَ سَعَا ۖ

25. They (the people of the cave) remained in their cave for three hundred years and (others)

add another nine (making it a total of 309 years). (Some commentators state that the period they slept was 300 years according to the solar calendar and 309 years according to the lunar calendar, which is shorter.)

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ
وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

26. Say, “(Differing about the period will not benefit us) **Allaah knows best how long they stayed** (in the cave, so refer the matter to Him). **He has knowledge of the unseen things within the heavens and the earth. How well does He see and hear!** (There is nothing that He cannot see or hear.) **They** (those in the heavens and earth) **have no helper besides Him, and none can be partner in His command** (None shares power with Him).”

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٧﴾

27. Recite (to people) **what** (revelation) **has been revealed to you from the Book of your Rabb** (the Qur'aan). **There is none who can alter His words** (Allaah's words in the Qur'aan and His promises) **and** (if you do try to alter His words,) **you will certainly not find another place of refuge** (a shelter to save you from His punishment) **besides with Him** (only He can save you from anything).

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ
عَنْهُمْ تَرْيَدُ رَيْبَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطْعَمَنْ أَغْنَيْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ
فُرْقَانًا ﴿٢٨﴾

28. (O Rasulullaah ﷺ) Restrain (keep) **yourself with** (in the company of) **those who, seeking His pleasure, call to** (worship) **their Rabb morning and evening** (even though they are poor and of low social standing). (Even though the wealthy Kuffaar insist that you drive these Mu'mineen away so that they can draw close to you,) **Do not shift your attention from them** (the poor Mu'mineen) **with the intention of acquiring the adornment of this worldly life** (with the intention that if the wealthy Kuffaar accept Islaam, the status and financial strength of Islaam will grow). (Therefore,) **Do not obey him** (these wealthy Kuffaar) **whose heart We have made heedless of Our remembrance, who pursues his** (own) **passions and whose** (every) **affair entails transgressing** (by not living within the laws of Allaah).

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا
أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ
وَسَاءَتْ مُرْتَقًى ﴿٢٩﴾

29. Speak the truth that comes from your Rabb. Whoever is willing, should accept Imaan (and be successful in both worlds) **and whoever is willing should commit kufr** (and thus

suffer eternal punishment). We have surely prepared for the oppressors (the Kuffaar) a Fire, the walls of which will surround them (completely, making it impossible to escape). If they plead for help, they will be helped with water that is like the residue (remains) of burnt oil (boiling and black), which will scorch their faces. A terrible drink indeed (which will be of no help at all to them)! It (Jahannam) is the worst of resting places (because it offers no rest at all).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ۝

30. As for those who have Imaan and who do good actions, We shall certainly not put to waste the rewards of those whose actions are good (We shall therefore reward them in full for the good they do).

أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ۝
ثِيَابًا أَخْضَرَ مِنْ سُندُسٍ ۖ وَأَسْتَبْرَقٍ مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ۝

31. For these people (who have Imaan and who do good) shall be eternal Jannaat beneath which rivers flow. There they will be adorned with gold bangles, they will wear green garments (made) of fine silk and raw silk and they will recline on couches. (Jannah is) A fine reward indeed, and the best of resting-places!

وَأَضْرَبُ لَهُمُ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِحَدِيثِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ۝

32. Relate to them the example of two men (one a Mu'min and the other a Kaafir). We had granted (to) one of them (the Kaafir) two orchards of grapes (two vineyards) surrounded by date palms and (in addition to this, We had also) grown a plantation (of crops) between the two.

كُلَّتَا الْجَنَّتَيْنِ أَتَتْ أَكْلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ۝

33. Both orchards bore fruit and We did not withhold anything from him. We even caused a river to gush forth between the two (so that irrigation was easy for him).

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ۝

34. He also had (an abundance) of fruit (other types of wealth). While speaking (boasting) to his companion (the Mu'min), he (the Kaafir) said, "I have more wealth than you and my people are dominant (my family and I are more influential in society and have a larger following)."

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ۝

35. (Accompanied by his Mu'min companion,) **He** (the Kaafir) **entered his orchard as an oppressor** (wrong doer) **unto himself** (by committing kufr, he oppressed himself by inviting Allaah's anger) and said, "I do not suppose (think) that this garden will ever be destroyed." (perish)

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُددْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٥﴾

36. "And I do not suppose (think) that Qiyaamah will ever arrive. If I should ever be returned to my Rabb (if Qiyaamah ever comes) I shall certainly find a better place of return (if Allaah has given this to me in this world, I can expect only better in the Aakhirah if it ever does come)."

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا ﴿٣٦﴾

37. As they spoke, his companion (the Mu'min) told him, "Do you disbelieve in Him Who has created you (your father Aadam عليه السلام) from sand, then (the rest of mankind) from a drop (of sperm) and then (properly) perfected (your development until He grew) you as a man?"

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٧﴾

38. "But (if you refuse to believe, I am content to assert that) He is my Rabb and I shall not ascribe anyone as partner to Him."

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَبِّيًا أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٨﴾

39. "When you enter your garden, why do you rather not say, 'Maashaa Allaah La Quwwata illaa billaah' ("Only what Allaah wills shall happen and all might is with Allaah" . Allaah gives and takes as and when He pleases. By saying this, you will be acknowledging that all that you have is from Allaah and that you should be praising Him instead of boasting) ? If you think that (you are closer to Allaah because of your wealth and that I am not because) I have less wealth and fewer children than you..."

فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٣٩﴾

40. "...then (remember that the things of this world are temporary and) the time is close when My Rabb shall grant me better than your orchard (either in this world or in the Aakhirah) and (the possibility is great that my Rabb may) send to your garden a calamity (a thunderbolt and hot wind) from the sky (which will burn everything) turning it into an empty (barren) plain..."

أَوْ يُصْبِحَ مَاءً غَورًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤٠﴾

41. "...or (the possibility is just as great that) its water would sink into the depths of the earth (causing everything to dry up by the morning), after which you will be unable to even look for it (you will be unable to get any water to revive your orchards)."

وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَلَيْتَنِي
لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ۝

42. So his fruit (all his wealth) was engulfed (destroyed by a disaster) and he began to wring his hands (in sorrow) for what he had invested in it. They (the vineyards) had collapsed on their trellises and he said, "If only I had not ascribed any partner to my Rabb!"

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ۝

43. He had no troops (no power, family or friends) to assist him against (the punishment of) Allaah, neither could he avenge (save) himself.

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ۝

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44. At times like this (as well as on the Day of Qiyaamah), assistance (power) is only from Allaah, the True (Ilaah). He is the best for reward (for none can reward as He does and His rewards are everlasting) and the best in the end.

وَأَضْرَبَ لَهُمُ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ۝

45. Relate to them the example of this worldly life which is like the rain that We send from the sky, with which the plants of the earth mingle (causing them to flourish). Thereafter (the time comes when) they (the once flourishing plants dry up or are destroyed in some way, only to) become debris (broken bits and pieces), to be carried (dispersed) by the winds (after which there is no sign that they ever existed). Allaah always has control (power) over everything (He can create and destroy as and when He pleases).

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ۝

46. Wealth and sons are merely adornments (temporary possessions) of this worldly life (that will not last forever). The lasting good deeds (all good actions that one does in this world, the rewards of which are everlasting) are best in the sight of your Rabb in terms of reward and best in terms of expectations (because the expected rewards in the Akhirah are guaranteed by Allaah). (The rewards of certain good deeds continue accumulating even after a person dies because people continue to benefit from these deeds e.g. having a well dug to provide, teaching people things of benefit and building homes for the poor.)

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ۝

47. (Do not forget) **The day** (of Qiyaamah) **when We will cause the mountains to fly** (when the earth will quake, after which will be reduced to dust), **when you will see the earth as an open plain** (with everything on it destroyed) **and We shall resurrect them** (Mu'mineen and Kuffaar alike), **not leaving out any of them** (so that everyone will have to present himself/herself in Allaah's Court).

وَعَرِّضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُم مَّوْعِدًا ۖ

48. They will be presented before your Rabb in rows. (The Kuffaar will then be told,) “We have certainly brought you as We have created you the first time (alone and without anything). However, (although you knew that We had the power to create you initially,) you thought that We would never fix an appointment for you (when you will be resurrected and questioned).”

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَلِّتُنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ أَحَدًا ۝٤٩

49 The book (every person's record of actions) shall be placed (given to them) and you will see the sinners (those whose records will be given in their left hands) afraid of what is contained in them (because it will condemn them to Jahannam). They will say, “We are destroyed! What kind of book is that (it is so thorough that) it does not leave anything (any intention or action) small or large unrecorded?” They will find their actions (which they carried out in the world) present (written in their records) and your Rabb shall not oppress anyone (no one will one be punished for a sin one did not commit nor deprived of reward for a good act carried out).

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ۝٥٠

50. (Remember the time) When We told the angels, “Prostrate before Aadam,” they all prostrated except for Iblees. He was from the Jinn and disobeyed the command of his Rabb. (O mankind) Do you take him (Iblees) and his progeny (the Shayaateen) as friends besides Me, whereas they are your enemies. Evil indeed is the substitution (exchange) of the oppressors (they are extremely foolish to take their enemies as friends instead of their real Friend).

مَا أَشْهَدُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ۝٥١

51. I did not require them (Iblees and the Shayaateen) to be present at the creation of the heavens and the earth (to assist Me), nor (did I require their presence) at their own creation (I created them and everything else without their help. How can they then be regarded as My partners?). I cannot take as assistants those who lead others astray. (Let alone considering even pious people to be Allaah's assistants, it is extremely foolish to think that evil beings like the Shayaateen could ever be Allaah's assistants.)

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ۝٥٢

52. (Remember) The day (of Qiyaamah) when He (Allaah) will say (to the Mushrikeen), “Call those

(gods) whom you regarded to be My partners (to assist you now).” They will then call them, but they (the gods) will not respond to them (because they will be unable to do anything) and We shall place a barrier between them (between the Mushrikeen and their gods. With the barrier in place, they will be even more convinced that they can expect absolutely no assistance from their gods).

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ۝٥٣

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53. (On the Day of Qiyaamah when) The sinful ones will see the Fire (of Jahannam in front of them), (and although) they will be certain that they will fall into it, they (despite their desperate efforts) will not find anyone to rescue them from it. (On the Day of Qiyaamah, the Kuffaar and Mushrikeen will have complete conviction of their pending doom and will therefore try every thing to save themselves. However, their efforts will be in vain.)

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ۝٥٤

54. We have undoubtedly explained all types of examples in the Qur'aan for (the benefit of) people (so that they may understand things better). (However, despite the detailed explanation, the Kuffaar refuse to accept because) Man has always been the worst disputant (he quarrels anymore than, others of Allaah's creation).

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ۝٥٥

55. After the arrival of guidance (through the Ambiyaa ﷺ and divine scriptures) the only thing that prevented people from accepting Imaan and seeking forgiveness from their Rabb (for kufr) was that (they were waiting to see whether) the treatment (punishment) of the previous people comes to them or that (they were waiting to see whether some other type of) punishment appears in front of them. (The Kuffaar foolishly waited to see whether the promise of punishment would arrive before accepting Imaan. They failed to realise that once Allaah's punishment arrived, it will be too late to seek forgiveness.)

وَمَا أَرْسَلْنَا إِلَّا مَبَشِّرِينَ وَمُنذِرِينَ يُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آلِهَتِي وَمَا آذَرُوا هُزُؤًا ۝٥٦

56. We sent the Ambiyaa only as carriers (bearers) of good news (to the Mu'mineen) and as warners (to the Kuffaar). The Kuffaar use falsehood (baseless and absurd arguments) to dispute in order to eradicate (remove) the truth and they make a mockery of My Aayaat and the warnings that have been given to them.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا لَوْ لَيْسَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ۝٥٧

57. Who can be more unjust (wrong) than he who has been advised with the Aayaat of his Rabb, but (instead of heeding the advice contained in the Aayaat, he) ignores them and has (even)

forgotten what (sins) he has sent forth (to the Aakhirah) ? (Therefore, such people do not bother about the consequences of their sins and do not seek forgiveness.) **We have certainly placed a veil on their hearts lest they should understand it (the Qur'aan) and placed a prop in their ears (so that they cannot listen with the intention of accepting).** (Therefore,) **Even if you call them to guidance they shall (not accept and) never be guided aright (correctly).**

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُ هُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَّنْ
يَجِدُوا مِنْ دُونِهِ مَوْعِدًا ۝٥٨

58. Your Rabb is the Most Forgiving, Full of mercy (because of which He does not punish them immediately). **If He were to take them to task for their (evil) deeds, He would have speedily (immediately) afflicted them with punishment** (because they certainly deserved it). **However, they have been promised a term** (a specific time when they will receive their punishment, which is either in this world or in the Aakhirah) **from which they will not find any sanctuary** (a safe place where they can be protected from Allaah's punishment).

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا ۝٥٩

59. These are the towns that We have destroyed when they were unjust (by committing kufr). **We had stipulated a term for their destruction** (just as We do with all the Kuffaar. Therefore they should therefore not think that they will not be punished just because the punishment has not yet arrived).

(Bukhari narrates that when Moosa عليه السلام once delivered a sermon to the Bani Israa'eel, they were very moved by it. After the sermon, someone asked him whether there was anyone more knowledgeable than Nabi Moosa عليه السلام on earth. He replied that there was none. Since he did not reply, "Allaah knows best," Allaah reproached him and informed him that another servant of Allah's, who is at "the confluence (meeting) of two seas" was more knowledgeable than himself. Moosa عليه السلام expressed the desire to meet this person and asked Allaah how he would recognise him. Allaah told Moosa عليه السلام to carry a fish with him in a basket. The fish would be given life at the place where he would meet this knowledgeable person. So Moosa عليه السلام set out with the fish and his servant whose name was Yusha bin Noon عليه السلام. He instructed Yusha عليه السلام to inform him when the fish came to life. Yusha عليه السلام told him that this was a very simple task and well within his ability. The two then left on their journey to find the man whose name was Khidr. The rest of the story is narrated in the forthcoming verses.)

وَلَا قَالَ مُوسَىٰ لِفَتْنِهِ لَآ أَبْرَحَ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ۝٦٠

60. (Remember the time) When Moosa عليه السلام said to the youngster (Yusha bin Noon), "I shall continue to walk until I reach the confluence (meeting) of two seas (the place where two seas meet) or until I pass a long period (in search of Khidr)."

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ۝٦١

61. So when they reached the confluence of the two (and lay down to rest in the shade of a boulder), **they both forgot (to keep watch over) their fish and** (coming to life, it escaped from the basket and) **it tunnelled its path into the ocean.** (Yusha عليه السلام happened to see this but decided to inform Moosa عليه السلام only after he awoke. However, when Moosa عليه السلام woke up, Yusha forgot to tell him about it and they proceeded further.)

فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ اتَّخَذَ آدَنَّا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ۝٦٢

62. When they proceeded further, Moosa عليه السلام told the youngster (Yusha عليه السلام), “Bring our breakfast. Without doubt, this journey has been extremely wearisome for us.”

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُبْزَ وَمَا أَنْسَيْنِيهِ إِلَّا الشَّيْطَانُ أَن أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ۝٣٣

63. He (Yusha عليه السلام) replied, “Did I not tell you that when we sought shelter (rested) by the boulder I forgot (to watch) the fish? It was certainly Shaytaan that made me forget to mention it (to you). (The fish came to life and) It made its way into the sea in an extremely marvellous way.”

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّ عَلَىٰ آثَارِهِمَا قَصَصًا ۝٣٤

64. Moosa عليه السلام said, “That (coming alive of the fish) was the very thing we were seeking (because it marked the place where we will meet Khidr)!” So they retraced their steps (back to the boulder).

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا ۝٣٥

65. Then (when they reached the place) they found a slave of Ours (Khidr) whom We had granted mercy especially from Ourselves (made him a chosen servant of Ours) and to whom We had given Our special knowledge (informed him of certain aspects of the unseen).

قَالَ لَهُ مُوسَىٰ هَلْ أَتَيْتُكَ عَلَىٰ أَن تُعَلِّمَ مِن مَّا عَلَّمْتَ رُشْدًا ۝٣٦

66. Moosa عليه السلام said to him (Khidr), “May I follow you on condition (with the understanding) that you teach me some of the special knowledge that has been taught (specially) to you?”

قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ۝٣٧

67. He (Khidr) replied, “You will surely not be able to bear (be patient) with me.”

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ۝٣٨

68. “How can you possibly bear with (endure) something, the knowledge of which you have not encompassed (about which you do not have thorough knowledge)?”

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ۝٣٩

69. Moosa عليه السلام replied, “Inshaa Allaah (“If Allaah wills”), you shall find me to be patient

and I shall not disobey any command of yours.”

قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ۖ

٩
ع

70. He (Khidr) said, “If you must follow me, then do not ask me about anything until I make mention of it myself (you must wait for my explanation).”

فَانْطَلَقَا وَحَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتُهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا مُّرًا ۖ

71. So they proceeded until (when they needed to cross a river) they boarded a boat (belonging to some poor people who offered to transport them free of charge) and (as they disembarked after crossing) he (Khidr) made a hole in it (by removing a few planks). (Surprised at this,) Moosa ﷺ exclaimed, “Have you made a hole to drown the people of the boat? You have certainly perpetrated (committed) a grave (wrongful) act.”

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۖ

72. He (Khidr) said, “Did I not say that you will be unable to bear with me?”

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ۖ

73. (Realising that he was not supposed to question Khidr,) Moosa ﷺ said, “Do not take me to task for what I have forgotten and do not be harsh with me in (such) matters.”

فَانْطَلَقَا وَحَتَّىٰ إِذَا أَتٰبَا غُلَامًا فَعَاقَلَهُ ۖ قَالَ أَقْتَلْتَنِي بِنَفْسٍ لَّيْسَ بِكَ بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُكْرًا ۖ

74. So they proceeded (further on foot) until they met a boy whom he (Khidr) killed. (Shocked at the gruesome act,) Moosa ﷺ burst out, “Have you killed an innocent soul that has not taken another soul (and therefore does not deserve to be killed in retaliation)? You have now surely perpetrated (done) a great wrong.”

قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۖ

١٢
ع

75. He (Khidr) said, “Did I not tell you that you (surely) will not be able to bear with me?”

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَ هَٰذَا فَلَا تُجِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ۖ

76. Moosa ﷺ said, “If I question you about anything after this, then you need not remain with me. You have received (enough) excuse (reasons) from me (to part from me).”

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوا فَوْجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ
يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَكَدَّتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

77. So they proceeded until they came across the people of a town from whom they asked for food (because it was customary for people in those times to host travellers), but the people refused to host them (despite knowing that the two had nothing to eat). They then found a wall in the town that was near the point of (near) collapse and he (Khidr, miraculously) straightened it (single-handedly). Moosa عليه السلام said, “If you wished, (you could have been as insensitive as the people of the town and) you could have taken (adequate) payment for this (instead of doing it as a favour).” (This was now the third and final time that Moosa عليه السلام questioned.)

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾

78. He (Khidr) said, “This is the parting between us (because you agreed that we part if you raised another objection). I shall inform you of the interpretation (reality) of the incidents which you could not bear with patience.”

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ
سَفِينَةٍ غَصْبًا ﴿٧٩﴾

79. “As for the boat (which I damaged), it belonged to a few poor persons who worked by the sea (whose livelihood depended on their boat). I wished to damage (spoil) it (their boat because) there was a king ahead of them who forcefully seized possession of every boat.” (However, he would not seize their boat when he noticed that it was damaged. Thereafter, the poor persons could easily repair their boat and use it again instead of losing it altogether.)

وَأَمَّا الْغُلَامُ فَكَانَ أَبُوهُ مُؤْمِنًا فَخَشِينَا أَنْ يُرْهَقَهُمَا طَغْيَانًا وَكُفْرًا ﴿٨٠﴾

80. “As for the boy (whom I killed), both his parents were Mu'mineen and we feared that he would (become a Kaafir when he grew up and) embroil (subdue) them (his parents) in rebellion (disobedience to Allaah's commands) and kufr.”

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾

81. “(His parents would not miss him too much because) we intended that (after killing him) their Rabb (would) replace for them (as compensation) children who are better than he (the boy) in purity and affection (children who will be Mu'mineen and who would care for the physical and spiritual well-being of their parents).”

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزُ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ

رَبِّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيُخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ۝٨٢

82. “As for the wall (which I straightened), it belonged to two orphaned boys in the town. Beneath it was their treasure (which their father had buried there and built the wall to mark the spot) and their father was a pious person. Your Rabb intended that (when) they come of age and (learn about their treasure, they would be able to find the spot because of the wall and then) excavate their treasure, (Had the wall fallen, they would never have been able to trace the whereabouts of their treasure.) This is the mercy of your Rabb (towards the children of pious Mu'mineen). I did not carry out these actions of my own accord (I was following the instructions of Allaah). This is the interpretation (the unseen background) of the things that you could not bear (to see) with patience.”

وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا ۝٨٣

83. They (the Jews) ask you (O Muhammad ﷺ) about Dhul Qarnayn (“The one who possesses two horns or two centuries”, Dhul Qarnayn was **not** Alexander The Great. Refer to commentaries of the Qur'aan for details). Tell them, “I shall shortly tell you something about him (when Allaah sends revelation to me).”

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَاتَّيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ۝٨٤

84. We certainly granted him authority (kingship) on earth and gave him the means to do all things (that he needed to do).

فَاتَّبَعَ سَبَبًا ۝٨٥

85. So he set out on a road...

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ۝٨٦

86. ...until he reached the place where the sun sets (in a far westerly direction). He found it (the sun appearing as if it were) setting in a black spring (the ocean, which appeared black because of its vastness), where he found a nation (of Kuffaar living there). We told him (via the Nabi with him), “O Dhul Qarnayn! Either you punish them (fight them for not accepting Imaan when the message had already reached them previously) or you adopt a (very) kind attitude towards them (by inviting them to Imaan a second time before waging Jihaad).”

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا ثَكْرًا ۝٨٧

87. He (Dhul Qarnayn) said, “(I shall adopt a kind attitude towards them. However,) As for him who

oppresses (himself by remaining as a Kaafir), we shall soon (severely) punish him (in some manner) after which he will (after his death) certainly be returned to his Rabb, Who will punish him most severely.”

وَأَمَّا مَنْ أَمِنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ۝٨٨

88. “As for him who accepts Imaan and does good actions, he shall have a most beautiful reward (Jannah). And (in addition to this) we will instruct him with lenient (easy) words (kindly request him to do only that which is easy for him).”

ثُمَّ اتَّبَعَ سَبِيلًا ۝٨٩

89. He then set out on a road (towards the East)...

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ يَجْعَلْ لَهُم مِّنْ دُونِهَا سِتْرًا ۝٩٠

90. ...until he reached the place where the sun rose (in a far easterly direction), he found it rising over a nation to whom We had not given any shelter against it. (They lived as animals do - without building homes and probably without clothing as well.) (Although the Qur'aan makes no further mention of his encounter with these people, Dhul Qarnayn also invited them to Towheed as he had done with the people in the west.)

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ۝٩١

91. This is how it (his extensive travels) was. We surely had knowledge of everything that he possessed (Therefore, whatever We narrate to you is the absolute truth and not mere tales).

ثُمَّ اتَّبَعَ سَبِيلًا ۝٩٢

92. He then set out on a road...

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ۝٩٣

93. ...until he reached (a place situated) between two (huge) mountains where he found a nation who could barely understand anything (because they were terrified of the Ya'jooj and Ma'jooj).

قَالُوا يٰذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ۝٩٤

94. They (the people living there) submitted, “O Dhul Qarnain! The Ya'jooj and Ma'jooj spread corruption (carnage and robbery) on earth (and we desperately need protection against them), so is

it possible that we collect some money for you (to pay you) so that you may erect a barrier between us and them?”

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ۙ

95. He (Dhul Qarnayn) replied, “(You need not pay me because) The authority (wealth and power) that my Rabb has vested in me is better (than anything you wish to pay me), so (all I require from you is that you) assist me with strength (manpower) and I shall erect a fortified wall between you and them.”

أَتُونِي زُرُّ الْحَدِيدِ ۖ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا ۖ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ اتُونِي أُفْرِغْ عَلَيْهِ قَطْرًا ۖ

96. (Commencing with the construction, Dhul Qarnayn instructed the people,) “Bring me some pieces of iron.” (The iron was used as bricks, while wood and coal were used as mortar.) When these (the iron pieces) were levelled (stacked high) between the cliffs (and the valley was barricaded), he commanded, “Blow (set the coal and wood alight) !” When it (the mortar) was made into fire (the iron melted and the pieces joined together to form a solid iron wall), (while this was sufficient in itself, Dhul Qarnayn fortified it further. Instructing the people,) he said, “Bring me molten copper to pour over it.” (When the molten copper was poured over the iron wall, it filled all the gaps and covered the wall, making it smooth without any handholds.)

فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ۖ

97. (Because of the height, strength and smoothness of the wall) They (the Ya'jooj and Ma'jooj) were not able to climb over it, neither were they able to make a hole in it (at that time).

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي ۚ فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۚ وَكَانَ وَعْدُ رَبِّي حَقًّا ۖ

98. (Acknowledging that all accomplishments are possible only with Allaah's help,) He (Dhul Qarnayn) said, “This (accomplishment) is a mercy (favour) from my Rabb. When the promise of my Rabb will come (when the Ya'jooj and Ma'jooj are destined to break free just before Qiyaamah), He will shatter it (the wall) to pieces. The promise of my Rabb is ever true.”

وَتَرْكُنَا بَعْضُهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۚ وَنُفِخَ فِي الصُّورِ ۖ فَجَمَعْنَاهُمْ جَمْعًا ۙ

99. On that day (before Qiyaamah) We will leave the criminals (the Ya'jooj and Ma'jooj) to flood (mingle with) each other (because of their large numbers), (and not long afterwards) the trumpet will be blown (to sound the advent of Qiyaamah) and We will gather them all (all of creation for reckoning).

وَعَرَّضْنَاهُمْ يَوْمَئِذٍ لِلْكَفْرِ ۚ إِنَّ عَرَضًا ۙ

100. On that day (of Qiyaamah) We will present Jahannam before the Kaafiroon.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ۝١٠٠

١٠٠

101. (The Kaafiroon are) Those whose eyes (in the world) were veiled from My remembrance (because of which they never thought of Allaah) and they were unable to hear (the truth and accept).

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ۝١٠١

102. Do the Kaafiroon think that they can exclude Me to take My slaves (such as the angels or Prophets) as assistants (as gods)? Without doubt, We have prepared Jahannam as a reception for the Kaafiroon.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۝١٠٢

103. Say, "Should we inform you of those who are the worst losers in terms of their actions?"

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۝١٠٣

104. They are those whose efforts (good acts) are destroyed in this worldly life (not accepted by Allaah because they do not have Imaan or because their intentions are incorrect) while they think that they are (definetly) carrying out good acts (and that they will be rewarded).

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزْنًا ۝١٠٤

105. These are the ones who reject the Aayaat of their Rabb and meeting with Him (on the Day of Qiyaamah). So their (good) acts are wasted (completely spoiled) and no weight (value) will be attached to them on the Day of Judgement (because of which they will receive no rewards).

ذَٰلِكَ جَزَاءُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُولًا ۝١٠٥

106. This Jahannam will be their punishment because of their kufr and because they ridiculed (marked) My Aayaat and My Rasool.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ۝١٠٦

107. As for those who have Imaan and who do good acts, (definetly) Jannaatul Firdous (the highest levels of Jannah) shall definitely be their reception (where they shall be entertained).

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَالًا ۝١٠٨

108. They will live there (in Jannah) forever and will never want to leave it.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ۝١٠٩

109. Say, "If the ocean was ink for the words (attributes, excellent conditions, powers) of my Rabb (to be written), the ocean (of ink) would be finished (departed) before the words of my Rabb can end (before all can be written), even if We supplement it (the ocean of ink) with a like amount of ink (with another ocean of ink)." (See also verse 27 of Surah 31.)

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ ۚ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝١١٠

110. (O Muhammad) Say (to the people,), "I am but a human being (a mortal) like yourselves (neither an angel nor divine being). Revelation comes to me that your Ilaah is but One Ilaah (Allaah, so worship no one else). So whoever expects (hopes) to meet his Rabb (on the Day of Qiyaamah) should perform good actions and not make anyone a partner (shareholder) in the worship of his Rabb," (He should not worship anyone but Allaah and when worshipping Allaah, he should not intend to please anyone but Allaah.)